

# A WARNING

FROM, THE  
Lord God of LIFE and Power,

UNTO THEE  
O CITY  
OF  
LONDON,

AND TO  
The SUBURBS round about thee:  
To call thee and them to repentance & amendment of life, without which you cannot see God.

Be ye separated from your *Priests*, and from your *Idolatrous Worship*, and touch not the unclean thing, that the Lord may receive you: Written by one who follows the Lamb, and desires the welfare of all Souls, as I was moved thereunto by the Eternal and true Spirit of God, being quiet and still in my habitation.

And something also to the scattered Seed of God, which hath been held in bondage under *Pharaoh* the Task-master.

Who am hated by the unwise, and foolish in heart, and am reproachfully call'd a QUAKER.

ESTER BIDDLE.

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LONDON,  
Printed for Robert Wilson, at the Black-Spread-Eagle  
and Windmill in Martins, neer Aldersgate, 1660.



## *A Warning unto the City of London, and the Suburbs round about, &c.*

**O** The day and hour of thy Visitation is now, O City of *London*! with all thy Suburbs, and likewise the day, hour, and time of Gods righteous Judgements is at hand, and will be executed upon thee in flames of fire from heaven: O my soul mourneth for thee, and my bowels is troubled, and my heart is pained within me, to see thy desolation, my eyes runneth down as a Fountain for the misery that is overtaking thee: O the fury of the Lord! it is terrible, and who may stand, when it waxeth hot, and burneth as a flaming fire: O repent, repent, repent! for thy wickedness surmounteth the wickedness of *Sodom* and *Gomorrhah*, thy pride and ambition far exceedeth *Jerusalems*: *Jerusalem* had one Temple to worship in, and it was commanded of the Lord to be built, and the Lord commanded them to worship in it; but according to your imaginations, so is your worship, and as your streets are, so are your Idols Temples, and thy Idolatrous Worship; the abomination of desolation, fitteth where it ought not, and the Seed that belongeth to Immortal Life, is buried in thee! O *London*, *London*! how art thou fallen? and from whom art thou gone astray? even from the righteous Judge, and pure God of heaven, and of earth, O! thou art dead, and dying from the true worship and service of the Lord, which is in Spirit & in truth; thou art groaping at noon-day, and thy light is not risen out of obscurity, that should give thee the knowledge of the Glory of God in the Face of Jesus Christ, although the measure of Gods grace hath called thee to repentance, and doth strive with thee against thy pride, cruelty, hard-heartedness, and oppression, but thou wilt not lend



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thine ear unto it, neither doth the grace of God teach thee; but to the contrary art thou led unto persecution, by that spirit which leadeth into transgression: O! how many of the Lords dear servants, Lambs and Babes, hath the Lord sent into thy streets, high-ways, and Idols Temples? to declare what they have seen, tasted, and handled of the Word of Life, and hath proclaimed this notable terrible day, which they see is coming upon thee, & to declare unto thee thy sins & transgressions, and how great the indignation of the glorious God will be executed upon thee by reason of them; and for clearing their consciences, and being obedient unto the Commands of the Lord, some of them hast thou stoned, and some imprisoned, and cruelly beat, and unmercifully used them, of which doings the Lord taketh notice, and heareth the groans of the innocent, and the cries of the oppressed: O! its entered, its entered into the ears of the Lord God of Sabbath, who knoweth how great our sufferings is in this City, and in all quarters of the whole earth, where we have been sent, we have groaned under cruel oppression and tyranny, by unjust Judges, and unrighteous Rulers, especially by our own Countrymen, and in the Land of our Nativity, for which my spirit is troubled, because we all profess the name of Christians, and own Christ in words, to be a Saviour, but in works and life you deny him; and by this thing is the name of the Lord blasphemed amongst all them, who doth not own Christ at all, whom you call Heathens; but truly their life condemns yours, they having no Law, are a Law unto themselves, and they shall rise up in Judgement with this Generation, *who draweth nigh unto the Lord with their lips, and their mouths, but their hearts is far from God*: O the Lord God will be eased of such a yain Religion as this, he that seeth thee in secret is the munition of rocks, & he will reward thee openly, his Sickle shall pierce thy heart, and his sword shall rip up thy bowels; pain, sorrow, and anguish shall overtake thee, as a woman in travel, and from it thou shalt not escape: O friends! as a woman hath pain before she bringeth forth, so certainly and surely must you feel the pangs of death, before you know the Birth immortal; and if that this be not witnessed, there is no seeing of God, nor no inhabiting



biting of his holy Hill, where alone dwelleth purity; holiness, and righteousness for ever: O search and try, you who are Citizens of this mortal City, which may truly be called *Sodom* and *Egypt*, for in thee is the Son of God crucified, and put to open shame! Do you feel or know a part in another City which is immutable, which fadeth not away? Do you eat of the hidden *Manna* which corrupteth not? or do you drink of the Blood of the Lamb? Have you yet found peace with the Lord? Are you reconciled unto the God of *Jacob*? Are you saved, or saving from your sins? Or have you seen the Lord, and the place where the mighty God dwelleth? if not, your Religion is all in vain, and if you do not speedily repent, you shall die in your sins, and where he is, you shall not come; This will be his answer unto you, who is the *Alpha* and *Omega*, the first and the last, *Depart ye workers of iniquity, I know you not*: O this will be sad tidings unto you, who have got a fair covering, but its not of the Spirit of God, which the Lord will rent off in the day when he shall take peace from the earth! O ye Inhabitants of this bloody City! cast away every man from him the Idols of *Egypt*, with your gods, of gold and silver, of precious stones, and goodly houses, and make no longer your belly your gods, lest God cut you off in this day in which he is slaying the wicked with the First-born of *Egypt*, the Lord will choak *Pharaoh*, with all his Host, in the Sea of confusion! O! a night of darkness is a coming upon thee, and upon all thy neighbour Cities, O! a thick cloud covereth thee, mists and fogs is spread upon thee, thy glory is staining, thy honor is laying in the dust, and thy mortal Crown shall be thrown into the pit, thy destruction is coming upon thee at noon-day; *thou shalt look for light, but have none, and for the dawning of the day, but it shall not appear; glad tidings shall be hid from thee, sorrow, and trouble, and fear, shall compass thee about; thou shalt wish for death rather then life, and for the grave, but shall not find it, then shalt thou seek to thy Priests, thy Rulers, and Judges, who have caused thee to erre, thinking thereby to get peace, but shalt find none; the earth shall not bring forth unto thee her increase, as in times past; and as thy vulturous eye hath been delighted with vanity, and thy adulterated ear hath been*

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been filled with curiosities of strange voices, and thy heart hath been filled with lust, pride, and vanity, thy tongue exercised with cursing, swearing, and lying, cheating and cozening, and taking the Name of the Lord in vain; and as thy feet hath walked after pleasures, and thy hand hath handled deceitfulness, guile, and fraud, and have been all servants unto sin, and fulfilling the devils will, even so must the Vengeance and Plagues of the Lord be powred out upon the Man of Sin, which hath captivated thy mind, and misled thy members, which was created only and alone to servethe living God, the Creator of Heaven and Earth. O! what rioting, swearing, cursing and drunkenness, murder, whoredome, and theft, is found in thee, which grieveth the soul of the righteous, cozening, and cheating, & deceiving souls for dishonest gain, buying and selling the Words of God on the Market day, and in the Idols Temple, all this is found in thee, which Words of God, the holy men of God spoke them to the people freely; as they had freely received; they coveted no mans gold, or silver, but having food & rayment, they were therewith content; and they who preached freely, were Co-heirs with Christ, who had purchased a City for them, whose Builder and Maker is God, they said to the *Scribes* and *Pharisees* which sate in *Moses* Chair, who had the Prophets words read amongst them, that they would not enter in themselves, nor let others to enter in: They said also, that they might all prophesie one by one, and if any thing was revealed to one that stood by, he was to speak, and the first was to hold his peace, for God is a God of Order; but in this our day, which is the Lords, and the time wherein we are cast, if any in the Spirit of the Lord come amongst you, and be moved to speak in his power, thou beatest, and bruifest, and hallest before thy Magistrates, and castest into prisons, by this we see plainly and clearly, that thy Religion is not the pure Religion; and that thy Church is the Church of *Rome*, and thou art governed by the Whores power, which God is laying wast, and dashing to pieces, in this his glorious day: Thy clouds of Religion, be they never so thick, they are seen thorough; in the light and power of God we do measure the height, the length, depth, and breadth of all

all thy Religion, thy Sun is eclipsed, and thy glory is fallen. O thou *Lucifer*, Son of the Morning! thy portion is in the lowermost hell, thy part and lot is vanished away, and thy beauty is driven away, as the dust in the Summers day before the wind; woe from the Lord God of Power be unto thy lawyers, for they have stolen away the key of knowledge: O the oppressed groaneth under their cruel tyranny of oppression! they lie in wait to ensnare the simple, and to beguile and intrap the honest-hearted; but the Lord loveth the pure in heart, and preserveth them out of the Lions mouth, and out of the paw of the Bear; glory be to God on high, Dominion and strength be given to his Son for evermore: Howl ye Lawyers, weep bitterly ye Rulers, and Judges, lament ye Priests, for the day of Gods account is coming on, and it hasteneth, wherein the Book of Conscience shall be opened, wherein your sins are written, as with the point of a Diamond; and out of the Book of Life you shall be judged, according as your works shall be; so shall your reward be, for our God is pure and immortal, he will torment the wicked, and plague the ungodly, and cast into the pit for ever: O I most humbly beseech you, as in Christ stead, leave off your covetousness, with your hypocritical Religion, your fained prayers, and abhor your selves in dust and ashes, that repentance and amendment of Life you may know with the Lord, before thy house of clay be dissolved; for the Son of Life weepeth over thee, as he did over *Jerusalem*. O that thy eyes were open, and thy heart unvailed, that thou mightst see how good the Lord is unto all the sons and daughters of men, and how long he hath tendered his mercy and grace unto thee, and hath held forth his hand with a cup of blessings for thee, but thou hast joyned issue with the transgressor, and art rebellious and stiff-necked against the Seed of God, the Lord God make thee sensible of thy back-slidings, and heal thee, if he see it good: O my soul is truly powred forth unto the Lord for thee, that thou mayest not inherit the Lake which is prepared, but peace and rest for thy immortal soul thou mayest find, for the soul is immortal, and there is no mortal thing can satisfie thy soul, but the presence of the Lord, which is far beyond the gold of *Ophir*, or the



the Onick stone. O! what wouldst thou give for peace with God, when thy day shall be turned into darness, & thy table shall be made a snare unto thee, and thou shalt be like the hearth in the Wildernesse, which seeth not when good cometh; thy lovers shall pass away, & trouble shall compass thee round about; then if thou hadst the whole world thou wouldst give it for peace with God, but then will thy day be sealed up, and there will be no place found for repentance; therefore I desire thee in the dreadful power of God, put not the day of the Lord afar off, but let the Sword of the Lord cut down, and the fire burn up all that is contrary to God; and away with thy Idols, down with thy Images, pluck down thy high places, for the Lord will be avenged of thy Groves, thy strong Okes, and tall Cedars, and he will ride upon thy high hills, and thy fenced City will he lay waste; and he will ease the innocent, and deliver the oppressed, thy prison doors shall be broke up, and the bonds of iniquity burst asunder, the agreement made with hell and death will be disannulled; and though many of us have been halled out of your Mass-houses, and have been halled before Magistrates, both by *Papists* and *Protestants*; yet know this, that our God in whom we trust, he lives forever, and he sits as Judge amongst the Gods. O! the fury of the Lord is gone forth against the wicked, and they shall not prosper, and although they may reign for a while, and build their nests in the stars for a short time, and joyn hand in hand to punish the righteous, and to oppress the just, and to oppose Christ and his Kingdome, yet he whose glorious reign is begun in the earth, who is the King of Saints, and Governour of heayen and earth, he will pluck them from their stately thrones, and drinherit them of their mortal life, unless they turn to the sword which will cut, and to the axe which will hew, & to the fire which will burn them; then wilt thou come to know the Circumcision which is made without hands, and a baptizing into Christs death; and if a baptizing, then a death of deaths unto all mortal, and visible, and dying things; then wilt thou be a new creature, All old things will passe away, the old heavens and the old earth will be burned up, and a new heayen, & a new earth will be created in righteousness, wherein the  
Lamb

Lamb dwelleth, whose Name is called the Word of God, who is the light of the world, and was given of the Father a light to lighten the *Gentiles*, and to be the glory of his people *Israel*. This light checks thee in secret, when no mortal eye seeth what thou art doing; this light beholds thee, and this is Gods swift Witness, which he hath placed in man, which is only and alone sufficient to lead into immortal life, although the blind guides, who are of the cursed stock of *Ham*, sayes, that this light which is in man, is natural, and not sufficient of it self to lead to God. This is my testimony friends, which I must bear amongst you, for the true light; against all that doth oppose it, who hath been a Citizen with you in this bloody City, and have been feeding with you upon the husks with the Swine, and alienated from God, and a stranger to his life, as you are at this day, whilest I was one with you in your Religion and Worship, my soul was hungry, and was even black with thirst, I had almost fallen in your streets for want of the Bread of Life; no peace nor true rest amongst you could I find, yet mornings, and evenings, and at noon-day, I sought the Lord, but could not find him, because I was not in his way, neither did I hearken to his light, neither could any of your chief Priests tell me where the Lord was to be found, but told me in heaven, but what heaven was, and where it was, they knew not; the light which is pure condemned me, and no peace with the Lord could I find amongst all your dead worships, and earthly performances; but at length the Lord, who is rich in mercy, he looked down from his holy habitation, and he saw there was no help amongst men, nor no refreshments to be received from their Ministry, but my soul was dying and fainting away, with a numberless number besides me, by reason of our sins & transgressions, then the Lord sent in fulness of time his Servants into this City, *F. H.* and *E. B.*, who spoke the Word of Eternal Life, where by my weary soul was refreshed, and the dead heard, and lived, and glorifies the Lord in the land of the living. Glory and honor be given to God, who sent them furnished with the treasure of knowledge and wisdom, and to speak comfort unto the prisoner of hopes, and I amongst many in this



City, may blesse the hour and the time that they came in the Power and Spirit of God to visit this City, for by their coming was I turned from darknesse to light, and from Sottis power to Gods: and they were Instruments in the hand of the Lord to bring me to his Kingdome: the Lord God in his due lesse love hath made me forsake this City, with all the glory and pleasures of it, and I for another City, and do inhabit in a more durable habitation which will never fade away but will stand me in stead forever, and by the light of Christ, which is eternal, was I brought to this habitation, and if I ever thou comest to God, thou must own this light which thy Teachers I speak against: if thou wilt love the light it will lead thee in a path which thou hast not yet trodden in as there is no Lion, or Lyons Whelp, hath trodden in this path, no vulturous eyed hath seen it: therefore thou must come forth of thy fallen estate, thy whoredomes and ungodliness, before one step thou canst tread in: therefore repent and come and drink freely of our Fountain, and eat of our Rock, who liveth for ever. **O** my hearts desire unto the Lord is, that you may be saved from your sin, and purged from your iniquities, and be made clean by the blood of the Lamb, before you return to the dust from whence you came, and shall be seen no more. **O** my friends, there must be a laying downe of the earthly, and that is laid down, there is a rising up of the heavenly, if you live in sin, and die in sin, then is there no redemption from sin, sin separates from God, the wages of sin is death, and after death no judgement: Hell is prepared for the wicked, and the worm which shall never die, and the fire that shall never be quenched, is the sinners portion, who lives and dies in sin, and **For there is no repentance in the grave, nor more remission of sin after death, but as the tree falleth, so it lieth, so Death leadeth you: Judgement will find you, and the lightening shineth in the East unto the West, so in the coming of the Son of man in his day upon all sinners: He will come as a thief in the night upon thee, then what secret comers hast thou to hide thee in, or what remote place canst thou fly unto for shelter? seeing our God is potent over Sea and Land, and his eye is over the whole world, and his hand is stretched over all things.**



the Rocks and the Mountains shall not cover thee; nor dens,  
 nor holes; nor caves of the earth shall not shelter thee; but the  
 Lord will be avenged of thee, and plead with thee himself,  
 who is a just God, and a Saviour, and will give unto every  
 man according as his works shall be; from whose presence the  
 wicked must depart. O blessed and happy for ever are all  
 they who know a redeeming from amongst men, and from a  
 vain and a light conversation, by the precious blood of the  
 Lamb. O give thanks to God for ever, that he hath, and is  
 giving you a possession in the durable inheritance, that never  
 fadeth away; you are built upon the Rock of Ages, never to  
 be removed. O let us dwell together in the unity of the  
 Spirit; and in the bond of love for ever, that we may stand  
 for ever witnesses against this wicked and perverse Generation,  
 who have not the fear of God before their eyes, whom God  
 will destroy as he did the old world; and they shall be as ashes  
 under the soles of the righteous feet. O London! in the pre-  
 sence of the Lord God I declare unto thee, thy peace is not  
 durable; neither will thy Faith remain, it is as the raging Sea,  
 whose waves are up and down; and thou art tossed in thy  
 mind, as a Ship upon the Sea, driven with a mighty wind;  
 thy hope is in many and is fallen; thy joy is dying, and will  
 die away. O therefore put thy trust in the living God, and  
 not in man, whose breath is in his nostrils; that thou mayest  
 be saved from the day of wrath, which will suddenly come  
 upon the families of the earth: All Nations shall partake of  
 his wrath, and all Tongues of his fury; for all flesh hath cor-  
 rupted its way before the Lord; all flesh hath sinned, and come  
 short of the glory of God, so all flesh must know the wrath of  
 God executed upon the wicked; for the Lord hath determi-  
 ned a Consumption to come upon the whole earth; therefore  
 O earth, earth! hear the Word of the Lord; and be thou se-  
 parated from your uncleanness, and live before the Lord, that  
 all the dayes of thy appointed time, thou mayest wait till the  
 change comes, for nothing but life will stand before the Lord,  
 who is immortal. And know this of a truth, that this is writ-  
 ten in pure love to thy soul: O London! the righteous is op-  
 pressed in thee, and the innocent cryeth in thy streets, by rea-

of feed the hungry, and cloath the naked,  
 and hide not thy self from thy own flesh, for you are all  
 made of one blood, and one mould, upon the face of the  
 whole earth. He that saith he loves God, and doth not feed  
 the hungry, and cloath the naked, and iudge the cause of the  
 poor and needy, he is a liar, and doth not the truth. And  
 know this ye Iudges, and Rulers, and Magistrates, that there  
 is a Iudge above you which will call you to an account, and  
 will Iudge you out of the booke of Conscience, and give you  
 a full reward, and you shall all know in the day when the  
 Lord rips off all coverings, and takes peace from the earth,  
 that there is a Deliverer in Zion, which will deliver his righ-  
 teous seed, and none shall hinder, and although we are delpi-  
 ed in thee, and hated by thee, yet the Lord who is the everlast-  
 ing Councillor and Prince of Peace, he is our Redeemer,  
 who is the portion of our cup, and the lot of our inheritance, &  
 we have none in heaven but him, nor upon earth that can deli-  
 ver but he, & he will plead our cause with them that hate us, and  
 our innocency shall appear as the Sun in her full strength, & we  
 shall be as a morning without clouds, when the Lord shall a-  
 rise, and take the honor to himself, and exalt his Kingdome a-  
 bove the heavens, and his Dominion above the stais, then  
 shall Jerusalem be the praise of the whole earth, and they  
 shall rejoyce in her who now mourneth, and say one to ano-  
 ther, Come let us stand upon Mount Zion, and sit down upon the  
 holy hill, for one God and his Christ reigneth over all the whole  
 earth. O this is a blessed estate which the righteous doth in-  
 herit, but as for the wicked, they are as stubble thoroughly dri-  
 ed, and the Word of the Lord is as a fire, and they must be  
 burned up, and be shut without the gates of the City, where  
 the Lamb reads the White-pers of Gods wrath. So in the  
 fear of the Lord repent, and amend thy life, lest God sweep  
 thee away into the pit of utter destruction, out of which  
 there is no redemption.  
 Oh London! the Lord God of Heaven and of Earth, he is  
 burdened with thy vain Religion, who maketh a profession of  
 God, and of Christ, and yet liveth in lust and vanity, pride  
 and vain-glory, in swearing and cursing, and yet is covered  
 with a covering which the Lord will take away: O how doth  
 glutt-



gluttony abound in thee, sporting and sporting in the day  
time! thou knowest not how almost to go along the streets, thou  
art so proud and haughty, yet the poor in thee are ready to  
famish, for whose estate and condition my heart is pained  
within me, old and young, blind and lame, lieth in thy  
streets, and at thy Maie house doots coming for bread, who  
are almost naked for want of clothing, and fainting for  
want of bread, and yet thou dost passe by them in thy gaudy  
apparel, and dost stretch forth thy face decked with  
black spots, which be the tokens of the Whore, the Beast, and  
the False Prophet, which is not the attire of Sarah, Abraham's  
wife. Thou knowest not what to eat, nor what to drink, nor  
wherewith to be clothed, thy mind is so vain, and thy Reli-  
gion is so airy, and is any of these that are blind, or lame,  
or destitute of a being, asketh of thee a penny, or farthing,  
thou sayest thou hast it not for them. O remember, the Lord  
will call thee to an account, and truly in that day it will be  
for thee, when he shall take thee away, who hath lavishly  
spent Gods Creation upon thyself, and hath not distribu-  
ted thy morsel to the poor, and to the needy, the light of  
Christ in thy Conscience condemneth thee for thy not so do-  
ing, and from that thou shalt know, that shall be thy con-  
demnation for ever, to thoud latest, and thy saluation for e-  
ver, if thou lovest not. O tremble and quake, before the  
Lord, ye sons of Sodom and daughters of Gomorrah, who  
dost inhabit this mortal City which doth corrupt, and will  
die away, your glory the Lord will bring to nothing, there-  
fore keep to the light which condemneth you, they an entrance  
into the immortal Kingdome you may find: Woe be unto all  
thy Usurers, who hoardeth up the unrighteous mammon, and  
dost not lend to the poor and distressed, and saith, they  
have it not for them, the rust of their mone, in the Day of  
Judgement shall rise up against them, and Gods true Witness  
in their own hearts shall condemn them which lives for ever,  
therefore all ye Usurers, Soothsayers, and Star gazers, that  
inhabiteh this place, and sellen here, repeat, for Gods  
plagues and Judgements is to be executed upon you, and  
upon all that lendeth an ear unto you, ye Star gazers and A-  
strologers,  
O how dost thou take away: yea, which the Lord will take away



Astrologers, who can discern the face of the Sky, but doth not  
 know the signs of the coming of the Son of Man, whose glo-  
 rious appearance will discover your dark works that you do  
 in the dark night, and the night shall passe away, and you  
 shall know a day of Judgement, and see him whom you have  
 pierced, of whom the Sun, Moon, and Stars, bears testimo-  
 ny, and keepeth their station with God, therefore its good  
 for you to know the Rod of God, to instruct you in his  
 path, and to lead you to his Kingdome, and this is the desire  
 of my soul, that you may all inhabit peace, and rest with the  
 King of Heaven and Earth: So know, that your day of vi-  
 sification is now, the Lord doth hold forth unto you mercy  
 and peace, therefore embrace it while it is tendered unto you,  
 least you be shut out, and your day be sealed up.

The Lord is risen in glory, and is shining forth in the  
 perfection of beauty and holinesse for ever: O how glori-  
 ous and beautiful are his garments, and how lovely is his  
 countenance unto all his sons and daughters, who have forsa-  
 ken all to follow him, who is a man of sorrows, and well ac-  
 quainted with grief, who trampled upon all the glory of this  
 world, the Onyx stones, and the gold of Ophir was nothing  
 unto him, neither are they anything in comparison of him,  
 for all who doth enjoy him, enjoy both fulness, both of wis-  
 dome, and knowledge, prudence, and understanding, he doth  
 endow them with all those treasures which this empty world  
 cannot afford, he is not of this world, who is the need  
 the light, the power of God, but he is the Father of Eternal Peace,  
 and in him are the families of the earth blessed, who doth de-  
 ny themselves, and take up their daily cross, and follow the  
 Seed, the Angel of the New Covenant, wheresoever he go-  
 eth, it is they that are saved, who walketh in the light of life,  
 and doth joyce in sufferings, trials, and tribulations, know-  
 ing that thorough these things they must enter into the Lamb's  
 Kingdome, and hereby may they know that they are in the  
 way of God, for this is a remarkable token whereby they may  
 know that they are in their spiritual journey, if they are ha-  
 ted and persecuted of all men for righteousness sake, then  
 are ye blessed of the most high God: Art thou called out of  
 the

the Synagogues, and plucked before Rulers, for the Kingdom  
 of Heavens sake? Art thou made a gamey of in the gate, for  
 reproving sin and iniquity in the gate, and suffereth the ene-  
 my to plough long furrows upon thy back, for the testimony  
 of truths sake? Know this, my dear friends, in greatm the King-  
 dome of heaven, and these are marks and tokens whereby  
 thou mayest certainly know that thy journey is holy, and thy  
 path is pure wherein thou treadest, where thy persecutors can  
 by no means walk in, because they are not pure, and they  
 life, which will slay the flesh nature, and bring forth the  
 bring into the foolish state, what ye may truly be made wise  
 and endued with the treasure of wisdom, which never will  
 abide for ever. O all my dear friends, that knoweth a  
 bathing and washing, and a making white in the blood of the  
 Lamb, unto you, doth my Royal tower flow forth from the  
 fountain of life. O ye all stand and draw into me, as in the  
 fountain of love ye dwell, which quickeneth your hearts toge-  
 ther in one, which is Christ, the way of truth, and the life  
 unto whom none can come, but they who doth deny their own  
 wills, their pleasures and delights, and bow to his Scepter  
 which is swayed in righteousness. But they must lay down  
 their Crowns at the feet of the Immortal Birth, the Seed Roy-  
 al, which is a Noble Purehood, which remaineth for ever  
 before they can have peace in him. Therefore all ye Lambs,  
 and Babes, and Plants of God, in the Lords power dwell, that  
 you may be preserved in the day of wrath, which is coming  
 to try all them that dwell upon the earth, and in the hour  
 of temptation you may find bread in your own house, and  
 water in your own Well, which will satisfy your soul in the  
 time of drought, that glory and honor you may render unto  
 the Lord, whose Name is I AM, and there is none like him  
 amongst all the gods, who saveth his people from their sins,  
 and blottereth out their transgressions, who filleth both heaven  
 and earth with his glory, his Glory and eternal honor, and ever-  
 lasting dominion, be ascribed unto the God of my life, who  
 is eternally pure, and as he is, so is his City, which is a ha-  
 bitation for all the followers of the Lamb, the situation is  
 righteous indeed, and is of Gods own Nature, which Nature  
 hath



hath fallen man receive a measure from the beautiful God to bring him out of sin, and transgression, and to redeem him wholly from the fallen estate; it is placed in man only and alone to redeem him from death to life, and to be his salvation, and satisfaction, or condemnation for ever; and this is my witness in every man, and to this do I speak, and it shall arise and answer for me in the day of the Lord; and this is the seed that the Lord hath left in the earth, in which seed the families of the earth is blessed, and in the seeds light shall all the Nations that are saved walk in, and triumph in his name, which is called the Word of God, by which the world was made, and the heavens was framed, who was in his Fathers bosome before man was; or had a being upon the earth, and shall live and abide for ever, glory and thanks be given unto the Lord, whose Royal Standard is set up in the earth, and whose Reign is begun upon the earth, and whose Tabernacle is with men, whose dwelling and abiding is with the sons and daughters of men: Glory over all Sea and Land be given to the pure God, who searcheth, and tryeth, and seeth the way of all flesh; and its he that justifieth the righteous, and who is he that doth condemn, or lay any thing to the charge of Gods Elect? It is the Lamb of God that taketh away all sin, and in him is no sin; and if he condemneth, who can justify? Therefore let all that are justified, and set free by the Lamb, abide in their freedome, and live in the power and life of the Birth Immortal, that they may not be entangled again with the yoke of bondage, which is truly a yoke indeed, and heavier to be borne then it was at the first: for there remaineth no more sacrifice for sin unto such who have tasted of the Word of God, and of the powers of the world to come, and afterwards looketh back to Egypt, and to the goodliness of Pharaohs house, such falleth short of a resting place, and dieth in the wilderness, and leaveth an ill savour unto Generations to come. But blessed and happy are all by Sea and Land, who abideth low in their measures of life given them by the husband-man, who is Lord over Sea and Land, and entereth into the good land, and seeth all to be turned out before them, and inherit the promise, and the King-



Kingdome without end, with *Caleb and Joshua*, who have fought a good fight, and lay down their heads in peace, and entered into rest with their Fathers, who gained a good report, and a good favour unto this day unto all that doth believe in the same Gospel which was preached unto *Abraham*, who saw the Gospel, and believed in it. So all that are of faith, are of *Abraham*, for his Seed shall be multiplied as the stars of heaven, or the sand upon the Sea shore for number, which is the Seed of the Kingdome of God, there is a numberlesse number that is redeemed and redeeming out of Nations, Tongues, and people by the seed up to God; and many there is, whose faces are turned towards *Sion*, the City of our solemnity, there to praise the Lord in that City the morning stars meet together, and the Sons of God shoot for joy, and singeth *Hallelujah* to the Highest; the Bridegroom is come, & he hath betrothed them to himself, who cannot but rejoyce: his Table is prepared, where the Lambs and Babes eateth, and is satisfied; there is a river as clear as *Christal*, which runneth softly, of which all drinketh freely, and is satisfied. O! here is fulness of joy to be reaped in this City; honor, glory, and dignity inhabiteth here: O! come hither all ye ignorant, unwise, and simple ones, who know not a way to your minds, nor a resting place for the soles of your feet; neither satisfaction for your souls: O! come and drink, and eat freely with us, without money and without price, for we have found him whom our souls loveth, who is the choicest of ten thousand, and the chiefest in the whole earth, he hath been exposed from amongst us for many years, but now is he come, contrary to the whole earths expectation, to visit and redeem his people, and to get himself a name in the earth. Glory be to him who hath been as a stranger upon the earth for ages, and as a wayfaring man; to tarry for a night for Generations, but glory for ever, he is well known in *Sion*, for he hath comforted the mourners therein, and he hath revived the fainting spirit, and hath bound up the broken-hearted, the feeble knees hath he strengthened, the blind he caueth to see, and the lame to go upright, the Leopard is cleaned, the dead is raised, the deaf heareth, the dumb speaketh; all this is done by *Sions King*, in this the latter day,

day, and our eyes hath seen it. O! what tongue is able to expresse the Noble acts of our God: O! its unutterable and undeclarable, words are too short, Declarations must end, but the life by which they are written, liveth in it self for ever and ever. O! all ye dear and tender ones, who doth abide either by Sea or Land, dwell in the pure life, in the single being, in the lovely estate, let not your minds be captivated by any created object, or visible thing, but feel the birth immortal to be brought forth, and reign over the world; and you espoused to Christ, Children of the Lamb, Heirs of the world which is without end, let him be your beloved alone, who is light and life, beauty and strength, wisdom and prudence, altogether lovely and glorious, whose day is glorious and perfect, and all must be perfect that walks in it; *therefore be ye holy as he is holy, without which none shall see God*, who is immutable, and dwelleth in everlasting burnings, no flesh can see him and live. O! the notable terrible day of the Lord will suddenly come upon all slothful and disobedient ones, who idly spendeth away their present time, and hideth Gods money in the earth, but an account one day must you all give, when the last Trumpet shall sound, then shall you come to Judgement, the Just to the Resurrection of Life, and the unjust to everlasting torments; therefore be awakened all ye that have been long convinced of the truth of God, arise and shake off the dust of the earth, plough up the fallow ground of your hearts with the power of God, let judgement be brought forth unto victory, let the sickle reap the earth, that the righteous branch may come forth, which you hold in bondage through your negligence and unbelief. O! dishonor the Lord no longer with your out-side profession, which is as a shell without a kernel, which God will rent off, it will not cover you no longer, for it is deceit, and a hypocritical Religion, which is covered over with fair words, and a fair gloss on the out-side, and within side is rottenness and putrifying sores. O! this is loathsome in the sight of the Lord; woe be unto all from the Lord God of heaven and earth, who holdeth the truth of God in unrighteousness. O! your coverings will be too narrow to cover you, and your beds will be too short



short to stretch your selves on, for the Lord is come to torment you: O! the Lake is prepared for you, that burneth for ever: O! what will you do, when the Lord shall appear to strip you, and to uncrown you, and bereave you of all your mortal glory, and lay your honor in the dust, then without repentance there will be no enjoying of Gods presence, which giveth life to the weary soul: O repent, repent! ye Aliens and strangers, who are yet without the knowledge of the pure God, and knows not an entrance into an undefiled being, which is made without hands: O! come and sit down where we have sate, abhorring our selves in dust and ashes, we have lain as they that have been dead of old, and our sorrow has been our sin, and our beauty hath been turned into ashes, and our glory as stubble, and our hour as the morning dew, and our wisdom as a shadow which hath been, and now is not: O consider! all ye Kings and Princes, Dukes and Earls, Lords and Ladies, Governours and Magistrates, Priests and Jesuites, this will the Lord do by you, as he hath done by us, he will lay your habitations wast, who respects not the person of any, but you shall sit as a Widdow, that is, rebuked of husband and children, bemoaning herself; even so shall you be: But if you are willing to endure this straight way, and narrow gate, wherein nothing that is of this world shall enter, but must be laid down, and if you will deny your selves, and take up your daily crosse, and follow the light, whom you have grieved and wounded with your whoredomes and idolatry whither soever he goeth, then shall you be with us, where we are, and eat and drink with us of the living Bread and Water of Life, and see him who is invisible, who cannot be seen but by Faith, and this Faith purifies the heart, and maketh pure, as God is pure. O! Come unto the Fountain of Life, and drink freely with us: O! Christ hath invited all upon the whole face of the earth, poor and rich, to come into his banqueting house, and to eat freely of the Bread of Life, and to drink of the still waters of Shilo, which satisfieth the hungry soul. O! come to our Shepherd, who hath laid down his life for his sheep: O come, and see how good he is, and where he feedeth his flock at noon day, O! come into his



Fold, who is all love, and life, and gaineth unto God the hungry soul, and reconcileth every tyred spirit which panteth after him, and blessed are all they who feel satisfaction with the Lord, it is better then wine or oyl; and all who joyneth issue with the Seed of God, they know a more durable encrease, for they encrease in wisdom, purity, and holiness, and so dwell with the Lord in their measures. O! all ye that have followed Christ, the Heir of life and Salvation, and doth follow him in the straight way, and narrow gate, your portion is eternal, if you dwell therein, and look not out at the over-turnings of men, and their power, and what they may do upon you, or cause you to suffer hardships for your Religion, which you profess in truth and righteousness, but look to the Lord, who hath the hearts of all the Sons and Daughters of Adam in his hand, and as a river of water, he can turn them whither soever he will: therefore my dear beloved friends, who are friends of God, let us dwell together in the life immortal, and let us be compassed about with Gods righteousness and strength for ever, that if the Lord suffereth that we should suffer death for our Religion, which is pure, let us choose it rather then life, and joyfully, and heartily, and patiently embrace it, and bear it, for our God is good, and in the midst of flames (he hath) and will be with us, and from the waters he will deliver us; in the sixth trouble he hath been with us, and from the seventh he hath delivered us, glory be to him who is as a wall of brass round about us, and as a flame of fire he compasseth us about; he was with the Patriarchs in the deepest of their calamities; the Prophets in times past he upheld, and was their meat and drink, and in him they rejoyced, and with him they suffered, and finished their testimony in faithfulness; he was unto the Disciples, a stay, and a staff, salvation and righteousness, even their exceeding great reward; their houses was filled with his life and power, he was a mouth of utterance unto them, he carried them thorough great tryals, he was their meat and drink, and they fed upon him in a weary Land, even so can we truly say, that he hath been with us in a vast howling wilderness, in a strange Land, and amongst strange people, who have not truly worshipped the God of heaven and earth, he hath been our stay and the upholder of our head in the day of battle; Glory be to him who is our Rock, who never leaved nor forsaked any that fears him, but he watereth them with the dew from heaven, and maketh them green as the grass, or tender plants; he cloatheth them far beyond the Lillies in the field, he giveth breath, and life, and length of dayes for ever in his sight; therefore all who have known this cloathing, let it dwell with you for ever, and let your hearts be upright in his sight, your consciences exercised continually in the sight of God, and men; and the Lord God of heaven and of earth preserve us all in all, and over all, and thorough all up to himself. The grace of our Lord Jesus Christ, which is perfect, and the peace which standeth for ever, keep your hearts and minds staid upon him for ever, out of all mortal and dying things.

London the 18th of the  
12th Moneth, 1659.

E. B.

## Something after

**O** London! who should be as a nursing Mother unto thy Nation, and a Pattern and Example unto all Nations; for in thee and from thee doth the Law proceed, and Councel is given forth which should be pure, and thy Law direct, whereby the Just and Innocent might be Judged in Righteousness; thy Judges and Rulers should Judge for God, and be guided by the just Law of God in them, but for want of true Judgement and Equity the Just is oppressed, and the Innocent and Harmless groaneth for want of Righteous Rulers and Godly Judges, and wholesome Lawes. O London! thou hast sacrificed upon the Mountains unto strange gods, and that's Cains sacrifice which the Lord accepteth not, neither doth he regard your Joy and Mirth, for your joy is but for a moment saith the Lord, but your sorrow is for ever and for ever, and your torment world without end, O! my Soul lamenteth for thee, to see what an estate thou art in, all above the witness of the pure God, in ungodliness, lust, pride and wantonness, you spend Gods Creation upon your lusts, pride and vainglory; O! let the Seed of the Lord arise in you, and condemn you and bear witness for me and the rest of us who are called and calling out of you, and are redeeming from amongst you up to God, and our Souls is sorrowful for to see how you neglected the pure way of God. And likewise the day of your visitation, my heart did even bleed within me to see your sacrifices, knowing from whence it came, and whether it went, and to whom it was offered; And I could have wept day and night to have seen the path of Righteousness trodden down, and all trampling upon the Seed of God, which lyeth low in you, some in drunkenness, others in swearing and taking the Name of God in vain, some in pushing and baling and beating the Lambs of God, and all in disorder dishonouring of God; on the 21th of the 12th Month, 1659. your evil works and words did exceed in that day and night, and it shall rise up in Judgement against you, that day and night shall you remember with all the rest of your time ill spent, to your torment and utter overthrowing; and know thou that God will call you to Judgement, and give you your portion with the hypocrites, unless you repent and amend your lives; therefore e-

very



very one who hath any true desires after the Lord, be ye separated  
 from the mickedness that is acted in this City, and from the adors of  
 it, that you may find your desires to be satisfied, & your souls raised up  
 out of the pit, & saved from the condemnation which is coming upon  
 all workers of iniquity. The Lord spareth and suffereth but for a time,  
 until he hath gathered his remnant from amongst you, and made up  
 his Jewels which shall live in his house for ever; Then desolation  
 and misery and a woful cry shall be heard in your streets, and  
 your houses shall be left unto you desolate, and your Idols tem-  
 ples shall be a habitation for Owls and Birds, the Satyrs shall  
 dance there, they shall be a habitation for every unclean spirit,  
 your Priests shall preach no more, & your Diviners shall go mad,  
 God wil dry up the tongue of the Egyptian Sea, who hath opened  
 a door of mercy in this City in the season, and hath given you yet a  
 Day to repent in; but remember thy Day will be over, as thy Sisters  
 Sodoms and Gomorahs, their time was spent, and the Day of  
 their visitation is passed; the Lord spared the Righteous, even Just  
 Lot, whose Soul was grieved with the ungodly conversation of  
 the wicked; even so is ours, this day with the unjust and im-  
 pure conversation of thee O London; but Just is our God, and  
 Righteous for evermore; who is able to deliver us, and hath delive-  
 red us out of the flames which shall come upon you, our God beholdeth  
 all your unjust proceedings with his Seed, for which he will give you  
 your reward; who is a Just God, and a Saviour; and so from the  
 Lord God be unto all the Magistrates and Rulers of this City, who  
 doth not Rule yes in Righteousness; and so from the Lord be unto  
 all Masters and Mistresses that doth inhabit this place before-mentio-  
 ned, who doth not order their Families in the fear of God, nor are not  
 in the fear nor power themselves; who one day shall know another Ma-  
 ster, who will give you a just reward according as your works shall be, who  
 is Gods Righteousness, and to whom all power in Heaven and Earth  
 is given, and it is he alone that will Judge this bloody City with all  
 the Families and Kindreds of the whole Earth, and they shall not  
 escape his Righteous Judgements; although thou maist cry for the  
 Rocks and the Mountains to cover thee, and thy Religion to hide  
 thee from the wrath of God, but it cannot be for his eye, whom we  
 serve, is over the whole world, and his Arm of Power is stretched over  
 thee with a sword which is fourbished in his hand, which will cut down  
 and



(21) and utterly destroy thy Priests in thee, who divideth for money, and preacheth for filthy lucre, and love give ye, which feedeth of the fat and cloatheth with the wool and makes Merchandize of Souls with fair words. Gods vengeance, woe and wrath is their portion, and they shall fall by the sword of the living God, thy Judges and Rulers shall be slain in the day that the Lord visiteth thee in the fierceness of his wrath, for his Soul is burthened with thee, and his Spirit is grieved every moment of time with thy filthy conversation; therefore repent, for the day is coming, and thy time of torment and misery hasteneth apace, thy condemnation slumbereth not, thou hast forgotten good dayes without number, and thou art yet in the land of forgetfulness, thy times testify against thee, and thy iniquities is gone over thy head, and thy transgressions is without number, even as the stars in the firmament, and thy ungodliness before the Lord is for multitude as the sands of the Sea shore, thou hast corrupted thy way before the Lord, and art fallen short of the glory of the Lord, therefore return to the measure of Gods Spirit, that thou may know amendment of life and an inheritance in another City before thou art dispossessed of this City, and peace and rest, purity and joy may possess thy house, and the New Heaven and the New Earth thou may witness, and a feeding upon the bread of life that maketh truly wise, and a drinking of the water of life which truly satisfieth the immortal Soul; this must thou witness if ever thou wilt enjoy the pure habitation of God, or sit down upon his holy Hill which is beautiful indeed before thou returns to the dust from whence thou camest, there is the center of the earthly, the center of the heavenly is immortal and dwelleth in immortality, and as thou servest and obeyest and joinest with this, it will lead thee up to God the Saviour and Redeemer of thy Soul, where the earthly center and the first birth and nature cannot enter, there is a great gulf and separation between the two seeds and the two natures, the one delighteth to serve the Lord, and it is its nature to work Righteousness and Holiness forever, and it cannot join with the cursed, the other is continually prone to do wickedness, and it leadeth in drunkenness, lying, swearing and dissembling, cheating and cozening, and it cannot do good, neither shall it have a habitation with Abels nature, who sacrificed upon Gods Altar a Sacrifice of praise; and the Lord had regard un-

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